

THE American Missionary.

(MAGAZINE.)

VOL. VII.

JUNE, 1863.

NO. 6.

AMERICAN MISSIONARY ASSOCIATION.

WEST INDIA EMANCIPATION.

Counselor Cochin, in his work on Emancipation, sums up, in the following manner, its results in the West India Islands subject to Great Britain:

"A social revolution has been attempted at once in nineteen countries, dispersed between the Caribbean Sea, the southern extremity of Africa, and the entrance to the Indian Ocean, having neither the same climate, nor the same institutions, nor the same social state, and placed many thousand leagues from the handful of legislators who wrote their fate in a daring law. In the most extended of these countries, Jamaica, 300,000 slaves were face to face with 35,000 whites. Since the commencement of this century, five formidable insurrections had spread incendiarism and slaughter, the last of which, only two years before emancipation, had been followed by the execution of more than five hundred negroes. Another, Guiana, occupied by only 16,000 whites, offered 6,400 square miles as a refuge to more than 80,000 negroes. 'This event, so formidable at first sight,' wrote M. de Broglie, and we can repeat it seventeen years after him, 'the summons to freedom of 800,000 slaves on the same day, at the same moment, has not caused in all the English colonies, the tenth part of the disturbance ordinarily caused among the most civilized nations of Europe by the smallest political question that agitates minds ever so little.'

"The harm produced by emancipation is reduced to the incontestible ruin of a certain number of colonists, and the momentary and

inevitable suffering of all. It is worthy of note that the colony which resisted most, Jamaica, suffered most. The colony which most promptly resigned itself, and made efforts to renew the methods, stock, and *personnel* of manufacture—Mauritius—scarcely suffered at all, and its wealth is to-day doubled, nearly tripled. The aggregate production of the other colonies has again reached the amount prior to 1834. There is no doubt that it would have surpassed it if the commercial reform had not complicated the results of the abolition of slavery.

"Nearly a million of men, women and children have passed from the condition of cattle to the rank of rational beings. Numerous marriages have elevated the family above the mire of a nameless promiscuousness. Paternity has replaced illegitimacy. The churches and schools are opened. Religion, before, mute, factious, or dishonored, has resumed its dignity and liberty. Men who had nothing have acquired property; lands which were waste have been occupied; inadequate populations have increased; detestable processes of culture and manufacture have been replaced by better; a race reputed inferior, vicious, cruel, lascivious, idle, refractory to civilization, religion and instruction, has shown itself honest, gentle, disposed to family life, accessible to Christianity, eager for instruction. Those of its members who have returned to vagrancy, sloth and corruption, are not a reproach to their race as much as to the servitude which had left them wallowing in their native ignorance and depravity; but

these are the minority. The majority labor, and show themselves far superior to the auxiliaries which China and India sends to the colonists. In two words, wealth has suffered little, civilization has gained much; such is the balance sheet of the English experiment.

[After stating some widely diffused indirect results of Emancipation, Monsieur Cochin, in answer to the inquiry—To whom reverts the honor of having abolished slavery in the English colonies?—says it would be doing too much honor to the English Government, and too much to the philosophy and philanthropy of England, to assign to either of these the chief parts in this enterprise, and adds:]

It is religion that has truly freed the negroes in the English colonies; it is this which raised up, in the beginning of the struggle, the Clarksons, Wilberforces, Granville Sharps, and so many others, and armed them with indomitable courage and unshaken perseverance; it is religion which has progressively formed, first in the nation, then in Parliament itself, that great Abolition party which goes on swelling from day to day, infiltrating itself, as it were, into all parties, calling them all, and the government first of all, to account; and it is this party which, profiting during forty years by every, event and every circumstance, successively carried the abolition of the slave-trade in 1807; inspired through its representatives, in 1815, the declarations of the Congress of Vienna, and later those of the Congress of Verona; dictated in 1823 the motion of Mr. Buxton, the resolutions of Mr. Canning, and the circular of Lord Bathurst: hurled in 1831 on the colonies the Order in Council of November 2, thus rendering the abolition of slavery inevitable in 1832, and the maintenance of apprenticeship impossible in 1838."

Jamaica Baptist Union.

MARCH 26, 1863.

At the Annual Meeting of the Jamaica Baptist Union, held in Falmouth, Jam., February 25th to March 5th, 1863,

It was Resolved.—"That this Meeting deeply regrets the continuance of the Civil War in the United States of America. Without venturing to express an opinion upon any of the political questions in dispute between the North and the South, it feels bound to express its abhorrence of the sentiments uttered by Mr. Stevens, the Vice President of the Southern Confederacy," viz: "The prevailing ideas entertained by Jefferson, and most of the leading statesmen at the time of the Old Constitution were, that the enslavement

of the African race was in violation of the laws of nature: that it was wrong in principle, socially, morally, and politically. Our New Government is founded upon exactly the opposite ideas. Its foundations are laid, the corner stone rests upon the great truth that the negro is not equal to the white man; that slavery, subordinate to the superior race, is his natural and normal condition. The stone which was rejected by the first Builders is become the chief stone of the corner in our New Edifice."

This meeting would earnestly hope that no government formed on such principles will ever be recognized by the British Government.

This meeting would also take this opportunity of expressing its regret, that when the Alabama lately visited Port Royal, some of the Merchants of Kingston and others, should so far have forgotten themselves as to cheer the representatives of a Confederacy, seeking to establish itself on the principle that God has not made of one blood all nations of them that dwell upon the face of the earth.

WM. TEALL, Chairman.

BENJAMIN MILLARD, Secretary.

SIAM.

THE SIAMESE CHURCH AT BANGKOK.

Mr. Smith, of the Siam Mission, in reviewing the work of the year in the Siamese department, writes—

During the year, one was baptized, one was licensed to preach, one was dismissed to join the second church, one was suspended, and one died. Total of members, twenty-nine. The church members need much care and much instruction. We commend them to Him who while on earth prayed that his disciples might be kept from the evil that is in the world. God alone knows all their peculiar temptations, and the extent to which they are beset with sin; and He will graciously keep them from eventually falling into the hands of their great adversary. Several profess a desire to unite with the church, and we pray that their desire to do so may be based upon their love for Jesus.

From the New-York Evangelist.

THE MINNESOTA MASSACRES.

[A lady who has resided for some time in Kansas and seen much of the Indians, sends us the following defence of them against the rash and indiscriminate condemnation growing out of the late massacres in Minnesota.]

Messrs. Editors: Much has been said in

the papers about the Minnesota massacres of last Fall; much that is just, and some things that we feel are unjust. We can patiently hear it denounced as horrible, fiendish, &c., for it is. To pounce upon unoffending and unsuspecting men, women, and children, in their own homes, and murder them in cold blood, is an act for which no sane person will offer an apology. But "it's the character of the race," says one. "The Indians are naturally bloodthirsty," says another, "and I for one am in favor of just wiping them out."

At the present time, when crimes for which a fiend might blush are being perpetrated in our own midst, and by our own people, it is hardly becoming in us to brand the Indians as utter "savages," cold and cruel, who have no mercy or pity, and who delight in pouring out like water the blood of the unoffending. The Indians, when roused, plunder and kill. But are not our own countrymen now doing the same thing? But does this make us willing to admit that we are naturally a bloodthirsty people? They bear away the scalp as a trophy of their guilty victories; but is that worse than the Southern "chivalry" taking the jaw bones of Northern men for horse spurs, and their skulls for drinking cups?

The Indians know, through the few intelligent ones of each tribe, what the whites are about, and are anxious to imitate them. Do we have the Maine law? The more enlightened tribes have it also, and the Light Horse (a committee of six men in each district appointed to execute the law) are in hot pursuit of those who are trying to smuggle the fire water into their country. When they see a bloody war going on among the whites, their tomahawks and scalping-knives fairly ache to be used. For more than a year and a-half we, by our own example, have been exciting them to bloodshed, and the traitors have been trying every art to induce them to rise against the Federals, and threatening them with destruction in case they did not.

In the Spring of 1861 I was living in a Southern town of Kansas near the Osages. A report came that some of the ringleaders among the Missouri rebels had written to the Osage Chief, that if his people would

rise "in their might" and destroy the people of Kansas, they should receive abundant aid. The town was alarmed, and after due consultation it was decided that three of our most reliable citizens, including one man who had for years traded with the Indians and was known to possess their confidence, should repair at once to Osage City and ascertain, if possible, the truth. They went, and found it was even so; but the base letter had no influence upon the Osages, or if it did the influence was counteracted by the prompt kindness of our men.

We have no doubt but Southern rebels were the instigators, and perhaps the disguised leaders in the Minnesota massacre, and though the Indians must be punished for this crime, it is a great pity that the heaviest blows cannot fall upon those who set them on to the bloody deed. Let not us who are professing Christians convert our tongues into scorpions to sting the whole race, but rather let us ask our own consciences if we have done all in our power, by prayer and by every other means, to put down this great rebellion before it came to this.

ELIZABETH.

MISSIONARY STATISTICS.

"LIFT UP YOUR EYES AND SEE!"—Mr. Wesley estimated the population of the earth at 400,000,000, Dr. John Dick at 800,000,000. The estimate of the General Director of Statistics in Berlin is 1,283,000,000! estimating the billion at a thousand millions, according to the French method of enumeration in use on the continent of Europe and in the United States, and not a million of millions according to the English method. Of this number there are in Europe 272,000,000, in Asia 720,000,000, in America 200,000,000, in Africa 89,000,000, and in Australia 200,000,000.

And what proportion of this vast multitude, these twelve hundred and eighty three millions of souls, are Christians? There are in the world, according to the most probable and reliable computation: Jews, 8,000,000; Mohammedans, 120,000,000; Pagans, 880,000,000; and nominal Christians, 275,000,000. This last number includes all the Greek Church, the Armenians, Nestorians, the Roman Catholic Church, all the Protestant denominations, orthodox and heretical, and th

entire population of those countries which are nominally Christian, as distinguished from heathen,—England, Ireland, Scotland, America, France, Germany, Russia, Spain, Portugal, Italy, etc.,—making in all not quite one fifth of the world's population.

But what proportion of these 275,000,000 of persons in nominally Christian lands are the true disciples of Christ? Of Romanists there are 135,000,000; of Greeks, 50,000,000; of Armenians and Nestorians, 5,000,000; and Protestants 85,000,000; this last number including all, whether professing religion or not, those of some religious faith, skeptics and infidels. How many of these are truly the disciples of Jesus Christ? If we say one-twentieth of the whole number (and this seems a large allowance) then there are not quite 14,000,000 of real Christians in existence.

According to the present population of the globe, there are altogether, including unbelievers in Christian as well as heathen lands, 1,267,000,000 souls yet unconverted to the truth as it is in Jesus! And for the accomplishment of their salvation instrumentally there are, according to the liberal allowance of one-twentieth just made, 14,000,000 of truly converted persons, three-fourths of whom certainly are lukewarm, uninterested, and idle in the work of the Lord, leaving about 3,000,000 in all the world to engage actively in advancing the kingdom of Christ, and leading sinners to the Saviour! In view of all these considerations well may we exclaim, "Who is sufficient for these things?" How mighty is the task? how stupendous the undertaking!—*Missionary Advocate*.

A Midnight Movement.

The Midnight Movement has been seeking to save the lost by fresh meetings, and by one especially at the Sailor's Home, Shadwell. "Here, at one o'clock in the morning, were some 300 children of the night, and of the women and girls whose day is night, and whose night is day, just a few of the wretched thousands of this class in London—the forlorn outcasts of poor humanity." The results, both social and spiritual, of the Midnight Movement are indeed remarkable, putting to silence "the ignorance of foolish men," who reviled it and gloried over its "failure." The *Times* now deliberately declares that "it is confessedly a great success." "It has lost nothing of its first efficiency, though it has long lost the interest of novelty. It was

a bold and important enterprise. It demanded a more than common amount of good sense, discretion, and delicacy; it laid its promoters open to severe censure in case of failure, and exposed them to great ridicule from those who can always laugh at what they do not understand, or will not help." . . . "He cannot have much pity or compassion in his heart, who refuses his best wishes for the success of an enterprise that has already lessened the burden of human suffering, and appears to have capabilities of increased success." The writer having watched the movement from the first, can say with confidence, "this witness is true;" and he ventures to ask, "Why should this noble, Christ-like enterprise in London be suffered to languish from lack of funds, and why in every large town should not a kindred movement be inaugurated, and vigorously, prayerfully, and hopefully prosecuted?"—*British Messenger*.

The Powerful Friend.

It has been said that when the delegates of the States assembled to form our Federal Constitution, they seemed to forget, in the excitement of recent victories, the providence that had carried them through the revolutionary struggle. Franklin—"a man but slightly imbued with the spirit of true Christianity, but who had a profound philosophical reverence for God"—rose and uttered the following language, the effect of which on the delegates was exceedingly happy:

"And have we forgotten the powerful friend? Or do we imagine that we no longer need His assistance? I have lived a long time; and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men; and if a sparrow cannot fall to the ground without his notice is it probable that an empire can rise without his aid? We have been assured in the Sacred writings, that "Except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel, we shall be divided by our partial local interests, our projects will be confounded, and ourselves shall become a reproach and a byword down to future ages, and what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest."

Have we, as a nation, forgotten "The powerful Friend"? Do we not need Him now, as much as when our Government was founded? We should feel entirely free from anxiety, if we saw our rulers and people seeking the guidance of the Powerful Friend. [Ed. A. M.]

END OF PERSECUTORS.

Rev. J. M. West sends us the following slip, as showing the end of some of those who persecuted him and others of our missionaries some years ago:

From Chicago Evening Journal.

From an eye-witness and a citizen of Elizabeth, Hardin county, Illinois, I learn the following particulars of a fearful tragedy enacted in that place something over a week ago. Court was in session and quite a number of country people were in town. Amongst the rest were two brothers by the name of Belford.

They belonged to a family who have been a terror to the neighborhood for many years, and who have made a livelihood by running down and catching or killing runaway negroes from Kentucky. I hardly need tell you that they were thoroughly secesh, and that their hate was about equally directed toward "niggers" and "Abolitionists." On the day referred to, a soldier from the 29th Illinois happened in town. He had been taken prisoner in Tennessee and paroled, and was then on his way to St. Louis to report. As soon as the Belfords got sight of his uniform they resolved on mischief. None of Uncle Sam's boys should peacefully breathe the same atmosphere with them! They dogged his footsteps, and damned "the Abolitionists" in his hearing. At length one of them asked him what his principles were. Well, he said, he did not know as his principles were different, materially, from other men's. He said he was for his country, his God and himself. They then sneeringly told him he belonged to the "d—d Abolition army," and they suspected he was a "d—d Abolitionist," himself, and that they "could whip any one who belonged to Old Abe's army." The soldier seeing that these fellows were thirsting for his blood, evaded a direct issue as much as possible. After a little more talk in the same strain as above, one of the Belfords boldly charged him with being an "Abolitionist," to which he replied, "You are a liar." At this the Belfords out with their knives and plunged at him. He dodged them and seizing a hatchet that came in his way, felled them both to the earth. One of them died a few hours after, and the other was at the point of death when last heard from.

These facts were presented to the grand jury, then in session, and the soldier was fully

justified, while the dying desperadoes were indicted. The case, however, is likely to be tried in a higher court than that sitting in Hardin county.

"Woe to them when I depart from them."

(HOSEA IX. 12.)

"There is a time, we know not when,
A point, we know not where,
Which marks the destiny of men,
To glory or despair.

There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as if by stealth:
It does not quench the beaming eye,
Nor pale the glow of health.

The conscience may be still at ease,
The spirits light and gay:
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

Indeed, the doomed one's path below
May bloom as Eden bloomed:
He did not, does not, will not know,
Or feel that he is doomed.

He feels, perchance, that all is well,
And every fear is calmed,
He lives—he dies—he wakes in hell,
Not only doomed, but damned.

Oh! where is that mysterious bourne
By which our path is crossed,
Beyond which God himself hath sworn,
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent—
'Ye who from God depart,
While it is called to-day, repent,
And harden not your heart.'

THE NEGROES.

Under this head, a correspondent of the New York Times, who accompanied Gen. Stoneman's expedition, gives the following:

The negroes everywhere have an idea—how it got into their heads they cannot exactly tell, but it is there—that the Yankee troops were their friends, notwithstanding the contrary assertion of their masters, who from infancy they have been taught to obey. They everywhere crowded upon our columns and begged to be permitted to go along, and not unfrequently brought one or more horses with them as a sort of bribe. They pointed out where valuable horses were concealed, gave information as to the movement of Confederate troops, and at several places sat up

all night to bake corn cakes for the Yankees, and for which they asked no remuneration. Some of them were so overjoyed at the sight of our soldiers that they gave vent to their feelings in prayer, thanking Jesus fervently for sending us.

SUNDAY SCHOOL MEETING IN BEAUFORT.

Abridged from the "Free South," of April 25th.

Last Sunday, upon very brief notice, were gathered together in the Baptist Church in this town, some three or four hundred colored children, from the different schools. "One year ago," said a high military officer to the writer, "they were all in rags, that is to say those that had rags." Now they were all neatly dressed, walked in regular procession, sat with perfect decorum. The seats on both sides of the aisle were crowded full. The side aisles, and slips were filled by standing soldiers of the colored South Carolina Regiments. The galleries were jammed full. Gen. HUNTER, Gen. SAXTON and lady with members of his staff occupied the space in front of the pulpit. Every nook and corner of the spacious edifice was full. White officers and soldiers crowded gently to such places as afforded them a chance of observation. Father French! he was all over—at least his spirit was over all. But what was all this? Why came here Major General HUNTER, commanding the Department of the South? Brigadier General SAXTON, military governor? Others whose heads were gray?

Wherefore this congregation? so dissimilar? so defiant of rank? so ignorant of *position*?

Why, my good friends, it was almost an unwitting testimonial to the truth, to the practical exemplification of the wonderful fact, which mortal endowment cannot overreach or submerge in the mysticisms of sophistry, the simple truth spoken by Jesus: "Out of the mouth of babes and sucklings thou hast perfected praise." That was a fact—a little one, but big enough for the congregated wisdom of that day.

There are in this Department of the South fifty females (all highly cultivated ladies at home,) and fifteen males, who have devoted themselves to the work of teaching the colored children, of various growths, numbering about two thousand five hundred. On two or three day's notice, some three hundred

or more scholars from the different schools gathered together as before mentioned, last Sunday, in the Baptist Church, under the immediate guidance of their respective teachers. I have seen many Sunday school exhibitions at the North, always with a full heart, but never did witness a more perfect order, a better display of acquisition, a more strict discipline, than was demonstrated by the dusky juveniles there congregated.

The order of exercises opened with the hymn, "All hail the power of Jesus' name," sung by the whole congregation, led by the choir of colored singers in the gallery. Then came a prayer by a colored man. And such a prayer! such faith, such hope, such grateful outpourings of the soul, such earnest appeals to the great and good God for the deliverance of those yet in bondage! what unction! Then came, "There is a happy land," sung by all the children in perfect time and tune, followed by exercises in the "shorter catechism," the children all answering together. The answers were almost uniformly correct. Then came the song, "The Sunday School Army," three hundred little voices, quivering, steadying, rising, swelling, pouring forth volumes of sweet, rich melody, making the heart, if not the church-roof, quake.

By this time, it may well be imagined that the heart that can feel and the soul that can sympathize had about as much as was prudent to administer through the necessary encasing dignity. But so did not think Father French. After two excellent addresses by members of the South Carolina regiments (colored), came that most touching song, which no one but an English cotton worshipper or the owner of twenty slaves could withstand:

"I have a father in the slavery land,
My father calls, and I must go
To bring him from the slavery land.
I'll away, I'll away
To the slavery land;
My father calls, and I must go
To bring him from the slavery land."

"I have a mother," &c., &c.

It would be almost profanity to attempt a description of the effect of this song; humanity has its *sanctum sanctorum*. Oh God! thou must have tuned those young throats to warble that holy recognition of thy first law. Thou unsealedst the fountains of the human soul

when, as those young voices rolled their plaintive melody upon the free air, and their sad looks seemed for the moment to invoke the forbearance of the bright sunshine, its beams were diverted or lost in the sheen of the tears which the brave, the wise, the old, the young, could no longer repress! Little ones! your father, your mother, your sister, will be brought from the "slavery land." God has willed it. Wait and work. We will work with you.

Then, there was the "Song of Freedom," by Mrs. Rosa Kervey, leading. She has suffered terribly from slavery, and what makes it worse, all, as the slave of her own father; "We must fight for our liberty." "We're not afraid to die." The whole congregation, *nolens volens*, joined in the chorus, and were roused to the highest pitch of enthusiasm.

But I have spun out this matter too long; and yet have not half done it justice. But it must close here for the present. After the exercises were through, General SAXTON, (God bless him!) made a few very practical remarks, and the large assembly dissolved and retired in as perfect order as General HUNTER could disembark a crack regiment on Folley Island. One thing I forgot to mention; on the way home, not one of the large audience was heard to say, "What will you do with the niggers?"—No not one.

LETTER FROM CHAPLAIN GRANT,

POST SUPT. OF "CONTRABANDS."

Grand Junction, Tenn

[We have been permitted to make extracts from a letter from Chaplain Grant, to a friend in Ohio. They are well worthy of the attention of our readers:]

"Of course I have had opportunity to observe a good deal with reference to all the points concerning which you inquire, and many others. My impressions concerning the capabilities of the negro race are very favorable, provided the race could have a fair chance. But when shall that fair chance be had? and where?"

"But few of them now get employment at wages. A large amount of labor is performed by them in various ways. From this Department, (Grand Junction), about 400 men have gone, who are employed by the army,

some as Teamsters, a few as Blacksmiths, &c., and still more as servants of officers, and yet more as diggers of trenches and the like, and it is generally admitted they do well; but through some defect in the workings of the law, they get no pay. This applies to this vicinity. At some other places it is different. The model contraband establishment is at Corinth. A few officers pay their servants well; most, however, do not pay at all, at least in any available way. If the negroes had the stimulus of wages—even small—if paid at short intervals, they would, in general, work well. When frequently cheated of them entirely, and even when paid, so long after the proper time that they begin to despair, they naturally become distrustful and restless. If they did not, they would offer a living proof that they are not of the same race as the whites (as some maintain), but had a nature entirely different. We could get the negroes under our care to work well for merely food and clothes, could we but offer them, connecting with these, the idea of freedom for themselves and children. Reliable testimony respecting emancipation in the West India Islands confirms what I have said above.

"The African nature, as it appears before us, is eminently religious. Almost every one of them is easily affected in this direction, and with a fair religious education and an open Bible, I think they would realize sooner than any other people, the promise, "All shall know me from the least to the greatest." I have been highly delighted as well as edified at this exhibition of a capacity to believe God's word. Faith, simple and childlike, has a quick development in their souls. Happy that man who shall have an opportunity to develop it. With reference to morals, no present exhibition is so satisfactory. The darkness in which this race has lived, the one great falsehood (or theft), that has been forced upon them, has prevented the growth of Christian graces, though it has not taken vitality from their root. * * *

"If our country is lost, it will be because the people will not learn to deal righteously, or even wisely, with this race. Great complaints are made that our mode of dealing with them costs too much. But so it costs too much to keep some 20,000 prisoners at government

expense, and guard them with troops. And it is true that every negro, male or female, taken from the fields of the South, even if he did nothing to pay his expenses, weakens the Southern Confederacy as much, or more, than the capture of a soldier. It would seem as if God were hiring us to do away the institution of slavery, placing His appeal to us not on grounds of duty, but simply of patriotism. And yet it would seem that our people will not hear.

"This institution has nearly, if not altogether paid its expenses, partly by earnings and partly by saving. A confiscated crop of cotton embracing 60 bales, (value \$15,000), has been saved. The earnings of those at work for Government, (wages kept back by fraud or neglect), are \$10,000 more at least. There are also other earnings which will reach \$5,000—making a total of \$30,000. The only expense the Government is at is for food, which has been about \$100 a day, so that the \$30,000 will pay expenses for ten months, whereas this camp has not yet been established five months.

"There is great need of clothes of every kind. These the Government does not furnish, and the destitution has been very great. The people of the North have done much; the approaching summer will do more, and when winter comes again, God will provide."

Letter to the Treasurer.

Baton Rouge, La., April 14, 1863.

Enclosed, find check for \$100.00, which please use to the best possible advantage, where you think the claims most pressing, and the field most promising.

While sensible that the last and parting command of the blessed Saviour "Go ye into all the world and preach the Gospel to every creature," shows our duty to send the word of Life to every country and race or tribe, all intelligent Christians and philanthropists must be almost painfully impressed with the vast home responsibility now rushing like an avalanche upon us.

While thankful to God that I live in this age of great events and opportunities, I sometimes fear it will not be said to me by the "Judge of all the earth," "well done, good and faithful servant."

If the harvest is already so great, the labor-

ers so few, and the means furnished so inadequate to the present wants of our own country, what may we not anticipate if the cause of the masses is triumphant over that of the tyrants (as I believe it soon will be), thus incidentally bringing within our reach, and in an important sense throwing upon our care, many millions of heretofore inaccessible oppressed, ignorant people. The slavery-cursed and crushed whites of the South, though taught to hate us, and many of them persuaded or compelled to fight against us, deserve our sympathy nearly as much as the blacks who seem, almost instinctively, to stretch forth their hands to us for relief from the temporary and inevitable physical sufferings inseparable from a violent sundering of their chains, as well as for the lights of science and the Gospel, so indispensable to fit them for time and eternity. The former we must, by the blessing of God, instruct and save against their wishes, because it is a duty required by the aggressive spirit of the Gospel; the latter because the same spirit and every principle of genuine philanthropy demand it. So far as I am informed, no missionary to the colored Americans has yet come to New Orleans or this city, since our armies have controlled them. Many are literally perishing—dying, for lack of knowledge; for want of those to guide and assist them who *care* for their welfare. When first relieved from fear of the overseer's lash, it is perfectly natural that they should mistake ease for freedom, and for a while go over to the opposite extreme of idleness.

These should be taught that industry is commendable and indispensable to freedom, and indolence both wicked and degrading. When work cannot be promptly procured for the destitute, temporary relief in food, clothing and shelter should be extended. The mortality among the negroes of this Department caused by exposure to the weather, lack of food and clothing &c., during the past winter, has been terrible.

I cannot call to mind a period in the world's history since the glorious days when the Infinite, Adorable, Wonderful Saviour died to redeem a lost race, and rose and ascended in triumph over death and the powers of darkness, to the present, when Christians were so loudly called upon to divest themselves of all

narrow prejudices and make extraordinary sacrifices and efforts to cultivate the vast field now being opened, to secure an abundant harvest to the glory of the Master; when the necessity was so great for Christians to really act the part of lights in the world, to exert a saving, purifying influence upon society, as now.

God's work, and the power of Littles in doing it.

It is wonderful how much might be done for Christ and his cause, if all who profess his name would only recognize the duty of doing what they can.

Whatever is the duty of any Christian man or woman in the matter of giving, is the duty of every Christian man and woman according to their means.

"It is God that giveth power to get wealth" (Deut. 8: 18). He asks nothing back from his people, but what He has first given them.

1. We must give to God the first portion of all we get. No income is, in any proper sense, our own, till God has got his due out of it. The Scripture command on this point is emphatic, and of universal application, "Honor the Lord with the first fruits of all thine increase." (Prov. 3: 9).

2. We must have individual giving—"every one of you" (1 Cor. 16. 2); giving by all—the poor as well as the rich.

3. We must have frequent giving. It is the habit of giving we want to form, and frequency of action is essential to this. Every day we are receiving many mercies at God's hand. Should we not, also, every day express our sense of indebtedness to his goodness, in acts as well as in words, by our cheerful devotion to his cause of that which is under our hand?

4. We must have deliberate giving—i. e., giving not at random, but according to carefully adjusted system; calculating means at our disposal, considering providential calls to action, and "laying by in store on the first day of the week," that we may have the means at hand out of which to give as the Lord may direct. Every act of giving, or setting apart in order to give, rightly understood, is a solemn act of worship presented to the most high God.

5. We must have conscientious and proportional giving. "According as the Lord hath prospered you" is the Scripture rule. Our neighbor's standard of giving is not, in any sense, to be our rule. We are to give whether he gives or not.

Were these few scriptural instructions generally followed by the professing people of God, means would never be wanting to help on the Lord's cause. Even very small givings, regularly contributed, accomplish great results.—*Home and For. Miss. Record.*

The Faith of the Negroes.

Mrs. F. D. Gage, is now in South Carolina. The following extract is from a letter written by her to the Ohio State Journal.

"The faith and trust of the negroes are wonderful. They know nothing but God in this great warfare. Ask some poor woman who has run away from the main-land to the island, who has hid in the bushes till almost starved, swam the rivers, and waded the slime when the tide was out—how she could endure. 'Oh! missus, me ask Jesus, and Him said Him would get me through, and Him did.' They will lift their hands and drop on their knees, and pray for you with a pathos that brings tears from your eyes, despite your philosophy. Some are mean, some selfish and deceitful, some lazy, some steal. Find me eighteen thousand ignorant people anywhere, that have not such among them. I have not heard a profane word from them: not one unkind remark, or disrespectful expression. Some of the women are living lives that make our womanhood blush; but there are women of the same class in our cities—women of more culture than these who do as slavery has taught them.

From Two Soldiers in 25th Reg't Mass. Vol.

"Please find enclosed, \$10, sent by the order of two soldiers now in the field. They fight with the musket to do away slavery, and still do something in the way of contributions. You will please acknowledge in the Missionary. Two soldiers in Mass. 25th Reg't of Vol., \$5 each."

American Missionary

NEW-YORK, JUNE, 1863.

SPECIAL NOTICES.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNIVERSARY MEETING.

An Anniversary Meeting of the American Missionary Association will be held at Boston, Wednesday May 27, at 11 o'clock A. M., in the Tremont Temple.

Addresses may be expected from Rev. Robt. M. Hatfield, of Brooklyn, N. Y., Rev. J. M. Holmes of New Jersey, and others.

It is hoped the occasion will be one of peculiar interest. Thousands of friends, with warm hearts, will want to hear, especially of the work of the Association among the "Freedmen," the immensely important and interesting missionary field opening in our own country.

PARTICULAR NOTICE.

It is requested that all letters containing money or drafts, for the American Missionary Association, or that relate to its business matters, be addressed to the Assistant Treasurer, WILLIAM E. WHITING, 61 JOHN ST., NEW YORK; although it will be prudent to omit the words "Assistant Treasurer," lest rogues intercept the remittances.

This request is made, among other reasons, because the undersigned, being the Assignee of an estate, it is important to be able to distinguish before opening the letters, to what department of his labor they belong.

All packages sent to the Association, should also be addressed to William E. Whiting, 61 John St.

LEWIS TAPPAN, *Treasurer.*

THE NEW MISSIONARY FIELD.

We are afraid that few Christians are yet fully awake to the vast magnitude and importance of the new missionary field now so rapidly opening in our country. They do not seem to apprehend the very great variety of benevolent effort demanded in it. That the multitude of persons coming out from "the house of bondage" are needy, and should be supplied with gospel instruction, is generally conceded, but how great the need, how extensive the efforts demanded in their behalf, a few only comprehend.

The subjects of this labor must be gathered together, and sheltered as they flock within our lines, almost literally destitute of everything necessary for the preservation of health or life. They must be clothed and fed, for a season, until they can get labor that will afford them the means of self-support. Shelter and food and labor, Government, to a limited extent, supplies, but clothing must be temporarily furnished by the promptings of Christian charity. Their wants in this respect are great and pressing. They come generally covered, or half-covered with rags, sometimes bringing with them an old quilt and a little corn, and sometimes nothing, and are as real objects of charity as the world ever need to see.

Then they need friends to take them by the hand, to guide, counsel and instruct them in their new life, protect them from the abuses of the wicked, and direct their energies so as to make them useful to themselves, their families and their country.

Their great need of moral, intellectual and religious instruction to fit them for their new position as freedmen, and prepare them for lives of usefulness and for heaven, can scarcely be described, and their readiness to welcome and receive counsel, their aptitude to learn, the hearty and perfect confidence they repose in those who go among them to do them good, their gratitude and child-like docility, afford the strongest inducement

to continued and increasing effort in their behalf. God is crowning the labors of missionaries and teachers among them with success, and souls are being converted to God at several of the stations. The people labor willingly, and great numbers of them are learning to read; they hail with great joy the first opportunity to read from the Bible. There is general progress, as may be seen by the letters of missionaries and others in this number of our paper.

All this throws upon us a responsibility which we must not be slow to meet. Christians must be ready to give of their substance liberally, and to pray fervently for the progress of the work, and Christian ministers and teachers must be ready to throw themselves into it, wherever needed. We hope it may not be left to lag behind the demand, from the want of men and means to prosecute it.

TO THE FRIENDS OF THE FREEDMEN.

Since the American Missionary Association commenced the great work of supplying the wants of the Freedmen of the South, then called "Contrabands," and giving them a pure Gospel, and intellectual and moral training, numerous organizations have been formed, to undertake parts of the various work. We rejoice in the good they have done, or are doing, and would bid them God speed. While we do this, we hope that the early and long tried friends of the slave will not forget that we shall still need their aid, and need it even more than ever before, in our great benevolent missionary and educational work among the freedmen. The drafts on our Treasury in its behalf are continually increasing, as the field is continually enlarging. We beg our friends to bear this in mind; and to send us their contributions with increasing liberality, according to the greatness of the exigency.

WANTED.

In the last number of our paper, we requested those who could spare them, to send us copies of certain numbers of the American Missionary Magazine, and of our Annual Reports. Through the kindness of friends we are supplied with some of the numbers asked for. We are, however, still in need of the following, some of which were, by mistake, omitted in our first request.

Of the *MAGAZINE*, we need the numbers for March, May and June, 1858; and for January and October, 1859.

And of the *REPORTS*, No. 2, (1848); No. 3, (1849); and No. 5, (1851).

If any of our friends will send us copies of either of the above-named Magazines, or Reports, we will esteem it a great favor; and, if they require it, will pay them for them.

We need them to make up our files.

AFFECTING INCIDENT in Plymouth Church.

On Sunday morning an incident occurred in Plymouth church, Brooklyn, which suddenly drew tears from the eyes of nearly all the great congregation. The ceremony of baptism of children had been appointed for that morning, and, as the weather was unusually beautiful, a large flock of little ones was gathered round the pulpit, held in their parents' arms, to be baptized. When the audience supposed that the ceremony was ended, Mr. Beecher carried up into the pulpit a little girl about five years of age, of sweet face, large eyes, light hair, and fair as a lily. Pausing a moment to conquer his emotion, he sent a shiver of horror through the congregation by saying, "This child was born a slave, and is just redeemed from slavery!" It is impossible to describe the effect of this announcement. The fact seemed so incredible and so atrocious that, at first, the spectators held their breath in their amazement, and were then melted to tears. We give the story in Mr. Beecher's words, which were spoken in a tremulous, broken voice that struggled hard to keep a steady utterance;

"A benevolent woman, who was nursing our sick soldiers in the hospitals at Fairfax, found this child, sore and tattered and unclean, and requested the good sister who has adopted her to bring her North and take care of her. She will be treated as this lady's own child, and it is designed to educate her as a teacher for her race.

"Look upon this child—tell me if you ever saw a fairer, sweeter face? This is a sample

of the slavery which clutches for itself everything fair and attractive. The loveliness of this face, the beauty of this figure, would only make her so much more valuable for lust. While your children are brought up to fear and serve the Lord, this little one, just as beautiful, would be made, through slavery, a child of damnation. The whole force of my manhood revolts and rises up in enmity against an institution that cruelly exposes such children to be sold like cattle. Look upon this child, every one of you!—look upon her, every young man and maiden in this house!—and, by the memory of this scene, and for the sake of such little ones as these, and for the sake of Christ, let your souls burn with fiery indignation against the horrible system which turns into chattels such fair children of God! May God strike for our armies and the right, that this accursed thing may be utterly destroyed!"

The child was then baptized Fanny Virginia Cassiopeia Lawrence, the last being the name of her Northern benefactress, who is to be her foster-mother.

One may live a life-time and never witness such a scene. It never will be forgotten by any eye that saw it. May God's mercy cleanse the nation of its great sin, that such a scene shall never again be witnessed in the land!

Mothers! Christians! Friends of humanity, arise for the Million children to be rescued from the Moloch of Slavery, and while your hearts are warm, set apart something, to help give to the multitudes coming to freedom, the rich blessings of education and pure religion, which we are seeking to give them, through our Missions and schools.

At the request of the Ladies' "Contra-band" Relief Society, of St. Louis, we have commissioned a lady teacher among the Freedmen at Brooklyn, opposite St. Louis. The teacher gives her time, the Association paying her board.

The Secretary of the "C. R. S." at St. Louis, Mrs. Hazard, says of our missionaries there:—

"Mr. Richardson and Miss Hess are much encouraged in their work; they have one interesting school and are about establishing another. Our Society take pleasure in co-operating with them. I have visited the school several times, and have been much interested. I think I never saw more eagerness manifested to learn among any class of people, and I think the teachers you have selected are admirably fitted for the purpose. We should do all in our power to assist them in their labors."

SIAM MISSION.—We recently had the pleasure of forwarding to President Lincoln, a paper signed by Dr. Bradley and some other American Missionaries in Siam, expressing their gratification at his proclamation freeing the slaves in the rebel states, and at other events tending to the removal of slavery from their native country; and assuring him of the prayers of Christians in that far off land, that he may be divinely guided in his immensely responsible duties.

HOME MISSIONS.

OHIO.

FROM REV. J. A. R. ROGERS.

Decatur, Brown Co., May 4, 1863.

REVIVAL.

Since my last report, Christ has manifested His power among us to heal sin-stricken souls. Twenty-five persons have been led to commit themselves to the Lord in an everlasting covenant. This harvest did not present itself to us suddenly, or unexpectedly. In the attentive ear to the Gospel, in the deeper interest in the Sabbath school instruction, in the candid spirit manifested in private religious conversation, the blade, if not the ear, had been apparent long before the harvest. The religious interest culminated in a protracted meeting in which we enjoyed the labors of Rev. H. V. Warren and other brethren. The spirit gave to some searchings of heart and increased humility; to others, special revelations of the glory and love of Jesus: to all, higher views of the Christian life. Most of those who were led to confess Christ were in early youth. One young man of sixteen had served as a soldier to his country, and received an honorable discharge, and has now enlisted under the Great Captain for whom he gives promise of doing excellent service. The converts of a year since were abundantly blessed, and engaged in the work with great zeal and efficiency, and all the more because, before the harvest, they had

sown in prayer. As a church, I hope we are learning a little of the blessedness of being continually engaged in sowing, or nursing the tender plants, or harvesting, in the field where God has cast our lot.

The duty of Christians to abstain from raising, trafficking in, and using, tobacco, has recently come before us. Some lands which had been plowed for the purpose of raising tobacco, will be planted in corn. Rev. James W. West, of Georgetown, preached us a most admirable and convincing sermon upon this subject, a week since. I hope the day is not far distant when not a member of our church, which God has so signally blessed, notwithstanding our unworthiness, will be engaged in its use or sale. If such should be the case, great will be the praise to be ascribed to God's grace, for it is not in man's selfish heart to make the needed sacrifice.

You will remember that we are near the Ohio river, and where pro-slavery influences have been very strong. Yesterday a congregation four miles from here assembled in a church on the Lord's day for His worship, were threatened with being broken up by a "butternut" demonstration. It will rejoice your heart to know that here colored scholars have been recently admitted into one of our schools. Some white scholars have left the school in consequence, but I believe their parents will at some time lose their prejudices, and be very cautious not to offend any of Christ's little ones. That this precedent may be followed by many teachers in this region, and the time be hastened when none shall dare to treat with contempt those made in God's image, because of the complexion He has given them, is the prayer of many earnest Christians in this place.

A friend who recently attended a political meeting in Lewis Co. Ky, where Bros. Fee and Davis labored so long, reports that a slaveholder, in addressing the meeting, said that if the war contin-

ued much longer there would not be a slave in Kentucky, and that he hoped Kentucky would soon be a free State. The sentiment met with favor. God is on the throne and the world does move. Seed sown in faith is not lost, and often springs up after many days.

ILLINOIS.

FROM REV. WM. HOLMES.

Mr. Holmes, in his last report, says, of one place, where he has promised to preach once a month:

"On calling on a good Methodist sister, who had lately moved from a place where she had enjoyed religious privileges, who has with her two sons grown up, and an unconverted husband, when she heard my object, she seemed wild with joy, as with weeping eyes, she expressed her thankfulness to God that the means of grace were to be again put within her reach, and the reach of her household. This good sister takes charge of the Sabbath school. It is on such occasions as these, alas, that they are so much like the angel's visits, that the Missionary has a feast of joy, while he finds that God has His witnesses still. And, on such occasions, the friends and supporters of missions also become partakers of the joy, while they know that their labor is not in vain, in the Lord.

Much hostility still exists in divers parts of Southern Illinois, against the Government, and against the acts of the Government; especially against that of *sending the negroes into the State*. In Union County, the negroes, through fear, have mostly moved north. Prosecutions have been entered against some of the citizens who employed them, as it is contrary to the laws of the State. I heard of one poor woman, whose husband lately died in one of the army hospitals, being fined \$300, *for sheltering one of those poor fugitives*. As affording another instance of the

BARBARISM IN ILLINOIS.

I send you the following, which I cut

out of a newspaper. The scene is laid in Hancock Co., State of Illinois, in the year of grace, 1863.

"Public sale.

"Whereas, The following negroes and one mulatto man, were, on the 5th and 6th days of February, 1863, tried before the undersigned, a Justice of the Peace, within and for Hancock, Ill., on a charge of high misdemeanor, having come into this State and County, and remaining therein for ten days and more, with the evident intention of residing in this State, and were found guilty by a jury, and were each, severally fined in the sum of fifty dollars, and judgment was rendered against said negroes and mulatto man, for fifty dollars fine each, and costs of suit, which fine and costs are annexed opposite each name, to wit:

	<i>Age.</i>	<i>Fine.</i>	<i>Costs.</i>
John, a negro man, tall and slim, about.....	35.	\$50	\$33.17
Sambo, a negro man, about.....	21.	50	32.17
Austin, " " heavy set, about.....	20.	50	30.10
Andrew, a negro man, about.....	50		30.32
Amos, " " ".....	40.	50	29.67
Nelson, a mulatto " ".....	55.	50	30.07

And whereas, said fines and costs have not been paid. Notice is therefore given, that the undersigned will, on Thursday, the 19th day of Feb'y, A. D. 1863, between the hours of one o'clock and five o'clock P. M., of said day, at the west door of the Court house, in Carthage, Hancock Co., Illinois, sell each of said negro men, John, Austin, Sambo, Andrew, Amos, and said mulatto man, Nelson, at public auction, to the person or persons who will pay the said fine and costs appended against each, respectively, for the shortest term of service of said negroes and said mulatto.

The purchaser or purchasers will be entitled to the control and services of the negroes and mulatto purchased, for the period named in the sale, and no longer, and will be required to furnish said negroes and mulatto with comfortable food, clothing, and lodging, during said servitude. The fees for selling will be added on completion of the sale.

C. M. CHILDS, J. P.

CARTHAGE, Feb. 9th, 1863."

How long will this wicked law stain

our Statute book, and degrade our nation, and insult the majesty of Him who hath made of one blood all nations of men? How long?

KENTUCKY.

Rev. Mr. Mobley wrote from Laurel Co., Ky., in April, that he had, during the previous quarter, visited the several congregations to which he and others of our missionaries preached before the rebellion. In general he found the friends steadfast. They had suffered, in common with others, by the raids of the rebels in that State, but except in one instance, only as others. The anti-slavery sentiment of the region is decidedly increasing. He mentions a Baptist church whose pastor (pro-slavery) had decided not to preach longer for the church, a majority of the members being in favor of freedom. He says:

"The pastor sent a note to Brother C., informing him that if he attended my meeting, he would have him buried alive. The answer of Mr. C. was that he should preach and hear the truth as he understood it to be taught in the Bible. He filled an appointment for me in February.

Anti-slavery sentiment is increasing in this county, though its enemies have made many efforts to suppress it, using every argument in their power, and telling all manners of stories. They endeavored to make the people believe that Congress would meet on the 4th of March and displace Mr. Lincoln, put down the abolition faction, and make slavery stronger than ever. Their efforts signally failed, since which they have been more quiet."

FREEDMEN.

VIRGINIA.

FROM CAPT. C. B. WILDER.

Fortress Monroe, May 7, 1863.

DEAR BRETHREN: I think now, God has opened the way for some faithful laborer to go and work in his vineyard at Yorktown, as at Hampton, Craney Island, Portsmouth, Norfolk and various other places. I have already given you my views as to the qualification of the person you send, and if of the right stamp

he will soon find favor, I sincerely believe, in the sight of God and man, so as to be able, ere long, to prepare the way for two or three more helpers. The Evil One and his co-sympathizers yield the ground only as forced to, inch by inch, and as reforms go forward. We have full confidence that the "set time to favor Zion" is dawning, for the prison doors are opening, and the breath of the living God is sweeping away, I trust, to the prison-house of despair, the broken fragments of that accursed system of oppression and wrong which seems from the first to have been from the Pit. When God opens the door, and begins to marshal the hosts of freedom, and the "sacramental host" is found upon its knees, then let oppressors and corrupt governments stand aside.

The system of Slavery never was more truly characterized than by that great and good man who said it "was the sum of all villainies." It is more. It so inoculates men with the spirit of the man of Sin, that it breeds only thieves and robbers, blighting even the beasts of burden, and the soil upon which it finds a resting place. Witness the old, worn-out plantations in Eastern Virginia.

I have said that the prison doors are opening; not by man, or the Government, except as forced to do it. * * * *

Slaves are escaping, or asserting their rights where they are, and becoming freedmen. Freedmen are becoming educated, and the Gospel is preached to them. They are occupying rebel plantations in large numbers, and thus supporting themselves, and showing to the doubting "South Side" world, that they can not only do that, but with reasonable aid, direction and encouragement from Northern skill and experience, can make these old, worn-out, rebel plantations bud and blossom as the rose, and teem with almost all the productions that are adapted to make a State or nation rich and powerful. The Freedmen are becoming a "power on earth" to execute the will

of God, and the Government acknowledges it by calling upon them to help win its victories, and share its blessings. Is not this enough for a century, and yet in the divine plan, it is only the work of a day—the turning over of a leaf in the book of prophecy. How blessed to live in this day! Then let us thank God and take courage; not counting our lives dear, if we may but help to win the victory, even though we fall in the conflict.

Hampton.

Mr. Day writes, May 8th, at the close of another term of his school, that the whole number of scholars on the list since Feb. 6th, has been 309. The average attendance about 200, viz. 100 in the primary department, and 100 under his own immediate care. There are not more than 25 in school that cannot read. Two sessions of the day school are held daily, besides the night school which numbers about 100. He thinks the school, "as a whole, is not to be beaten by any other of the kind on the continent," and from our own observation of its progress, we are satisfied that his general estimate of it is correct.

Public exercises were held in both departments, at the close of the term, in which the people appeared to feel a deep interest.

So soon as teachers can be supplied, Mr. Day says, "there are fine opportunities for opening more schools in that vicinity, and under favorable circumstances."

There is still, near Hampton, much need of second hand clothing, as many of the people are very destitute indeed.

FROM REV. G. GREELY.

Portsmouth, April 29, 1863.

My expectations, though sanguine, are more than realized in the encouragement to labor, and the success of the work.

I think I told you, as I was informed when I arrived here, the church contained from 300 to 400 communicants. But I

learned by the record that the number was 427. I have since received on probation 24. The number of conversions I do not exactly know. You are aware it is not always easy to count them. I judge there are from 40 to 50, generally very clear. And the prospect is better now, than at any time previous. At our inquiry meeting, last evening, 500 people, we judge, were present, and 53 inquirers presented themselves, appearing deeply in earnest to seek the Lord. 16 Classes meet, one half each Sabbath morning, at sunrise. We have preaching twice in the day, the afternoon service being followed by a prayer-meeting till dark. Prayer meetings have been held frequently in the week time.

FROM MR. H. S. BEALS.

Portsmouth, April 28, 1863.

The school, connected with the mission, is flourishing. There are some changes, and constant additions. The whole number in the day school is about 225. Could the wants of the poorer families be met, in the way of clothing, I have good evidence that there would be an addition of 100 scholars in less than a week.

There is great destitution of clothing, and must soon be actually suffering for food, at the present prices. There is but little work within the reach of the Freedmen, and the money paid them is a miserable, shipplaster, semi-secession money, not worth sixty cents to the dollar. Provisions have gone up, so that flour, in city money, is worth 12 cents per lb., beef 30 cents per lb., eggs 45 cents per doz., and everything in proportion.

The people, with whom we labor exhibit more energy than I ever expected to see. We have great encouragement, and not a few trials. What, seemingly, stands most in the way of their moral and religious training, is the very excitable element in their character. I never imagined a people so easily moved by appeals to their sympathy. We are very carefully trying to train them to understand the difference

between sense and sound. But there is a sincerity and earnestness about their devotions that is truly gratifying, however noisy they may be. There have been many hopeful conversions, which I looked upon with some doubt at first, owing to this excessive emotional element in their character. But in private interviews with these converts, I have been greatly surprised at the clearness and thoroughness of their convictions of truth. There have been fifteen or sixteen cases the present week, and I believe, on the most careful examination, that they are true conversions. I never knew a people who appeared to love prayers so much. I never knew exhibitions of sorrowing so deep, so sincere, though I have lived in the midst of many revivals. I have seen their tears fall like rain drops, and sometimes, their sobs almost break my heart.

Our Sabbath school is attracting a great number at present. Last Sabbath there must have been nearly or quite three hundred scholars and teachers. The soldiers are becoming interested in our school and are almost constantly coming into our meetings on the Sabbath, and the prayer meetings. They are not forgotten in our prayers. I thank a kind Providence for the privilege of speaking a word of sympathy and comfort to the poor sick soldiers. I now greet the smile of many of them, so soon as I open the door. I found one poor man, who had lain there five months pining away, till he is but a shadow. He had not a solitary friend on this continent, to mourn or weep for him. O how sweet to him was the voice of Christian sympathy. To stand by this man's death bed, and whisper words of comfort, to mingle my tears with his, in his loneliness, dying in a foreign land, will more than compensate me for all my sacrifices, though I long to see my own dear ones at home.

We need for our school a hundred and fifty books, to take the place of the Union Primers, which they can now repeat almost entire.

FROM MISS W. R. SMITH.

Gale Farm near Portsmouth, Va

Speaking of her school, Miss Smith says:

"I think they are learning quite as rapidly as the same number of whites in the same circumstances anywhere would do. I cannot see that their standard of morals where they are informed as to right and wrong, is any lower than that of other people.

With regard to some points of morals, they have been kept in a state of ignorance of which I had no idea, till I came amongst them, and they seem to have been systematically taught that the only thing which made sin to be sin, was causing inconvenience or loss to their masters. In some instances, it has surprised me to observe with what promptness a practice has been given up, when they have been told that it was wrong.

I think the greatest obstacle with which we have to contend in our efforts to elevate their moral tone, is to be found in the want of principle manifested by white men in their dealings and intercourse with them. They were at first disposed to place entire confidence in all Union people, but in many instances they have been so deceived; their small possessions have been so recklessly sacrificed, and their hard earnings so long withheld, that though their faith seems yet to be unbounded in all Northern people who have not deceived them, I fear they will at last come to distrust all, and much worse than this, that they will begin to think that honesty is only another name for self-interest.

I think it greatly desirable that so far as it is possible, and a great deal should be sacrificed, and a great deal of labor expended to make it so, persons should be placed over them, even in secular matters, who are educated to the highest style of Christian integrity. I am convinced that no motives of worldly profit will influence them so much as moral counsel with religion as its basis, enforced by the most strict uprightness of

practice in matters in which they can see that principle governs, and that the turpitude of sin is considered to be in no degree abated, by the fact of its being committed against them. I feel as if I could enlarge to any extent on this subject by given examples of what I mean, but my time will not admit it, and no doubt it would be wearying and trite to you.

NORFOLK.

Since our last paper was issued, we have established a missionary and teachers at Norfolk, who find at once a multitudinous host seeking instruction.

At the first session of the day school, opened in the Bute Street Baptist Church, about 350 scholars came in, and about 300 came in to the evening school. The scholars of the day school are not allowed to come in the evening. The third day there were over 550 at the day school, and 500 in the evening; and May 7th Rev. Mr Greene wrote they had in the morning school between 600 and 700 scholars. It became at once imperatively necessary to divide the school, and open a new place for a part of the scholars. The Methodist church was opened for them and a part went there. Miss Pitts who was sent down by the Association, and a Mr. Tyler, take one school. The other school is only temporarily supplied. A Miss Chace, sent from Mass. whose field of labor is at Craney Island, and Mr. Wm. L. Coan, who has been acting as an agent of our Association, are temporarily engaged in it. In both schools some aid is received from the people (colored) of the place. Fifteen monitors are employed. More teachers are, however, much needed. Mr. Greene writes that there are at Norfolk from 2000 to 3000 colored persons in want.

"Clothing of any kind, and bedding," he says, "will not come amiss. Send as much as you please; we can use it here and at Portsmouth. Both are in one district."

Some of the secessionists of the place

are much exasperated at the efforts to teach the people, and are striving to make trouble. There has yet, however, been nothing serious, only some interference with the children going to school, taking away their books, &c. If this is not speedily stopped, the missionaries will report it to Gen. Vielle, who is in command there.

SOUTH CAROLINA.

FROM JAMES A. MCCREA.

Beaufort, March 16, 1863.

The Sabbath and weekly meetings of the church continues very interesting, and have a good attendance. The Sabbath school increases in interest. It is now about a year since we commenced holding it in the Praise House, and we judged it fitting to commemorate the event by anniversary exercises yesterday. We therefore met about four o'clock in the church. At least three hundred children were present, and a goodly number of the parents. The house was filled at its utmost extent. The children sung several beautiful hymns, under the guidance of Bro. McClue. The school then repeated in concert the commandments and many other passages of Scripture, and it was really surprising to observe not only the promptness with which they recited them, but the readiness and intelligence of their replies when questioned.

An intelligent contraband addressed the school, urging the children to improve the advantage they enjoyed, which, he told them, were far superior to any thing he or any of their parents ever knew; then in earnest, simple language, he addressed the parents who were present, entreating them to aid the efforts of the teachers for the improvement of the children. He spoke of the responsibility resting upon them as parents, saying that if they did not see that their children were punctual in their attendance at the Sabbath and day schools, God would hold them accountable.

The appearance of the children presented a striking contrast to the sight we witnessed last spring. Then we saw before us groups of dirty, half naked creatures, whose excessive timidity was painful to witness. Now we saw a collection of well-behaved, clean, tidy children, who acted with the cheerful ease of those who felt they had a right to the privileges enjoyed. It was a cheerful sight, and encouraged us all to look forward to the future with bright anticipations. There is a great work to be done, and we may not always see as much improvement as we would wish; yet no one can look back to last March, and contrast it with the state of affairs now, without feeling his heart cheered and strengthened for future trials.

FROM MISS M. L. KELLOGG.

Hilton Head, April 16, 1863.

I have much to be grateful for in the measure of success in the field just left. Several of my scholars had begun to read the Testament, and the delight which they manifested in this, was one of the pleasantest experiences of my life. I think they were better pleased to read it than the most attractive story books in the world, and it seemed to be with the idea that it was the Word of God, and able to make them wise unto salvation. There has been nothing in my acquaintance with them so impressive as their eagerness to read the Bible, and the satisfaction which they and their parents evinced when some of them began to do so. Their capacity for faith in the Bible is one of the most hopeful facts concerning them.

We cannot judge correctly of them by seeing only those who have belonged to one plantation. While one may be quick of apprehension and quick to learn, another may be quite the opposite; but there is one characteristic common to them all, avidity to learn to read. They all need the influence of thorough Christian teaching and example; but I still believe, as at first, that it is a soil peculiarly

hopeful and encouraging for the sowing of Gospel truth. I distributed Bibles, so far as I had them, as you requested.

The field in which I shall remain, if I can make the desired arrangements, is the extreme north-west part of Hilton Head island. There is a compact settlement of 250 souls; 80 of these are from the ages of six to twenty. Nearly that number are reading to me now every day. A large part of them are fugitives from Pinckney Island; they are all very bright. I should not expect children anywhere to learn faster than they do. In respect to intelligence, they are very much above those I have been with; the adults, in respect to morals, are not equal to them; but the children are unusually interesting.

FROM E. S. WILLIAMS.

St. Helena Village, Ap'l 26, 1863.

UNCLE CYRUS.

Some friends have sent us a few dollars for "Uncle Cyrus," mentioned in one of Mr. Williams' previous letters. Mr. Williams now says he was specially pleased to put it into Uncle Cyrus' hands. He adds:

"I am sorry to say the good old man has been quite sick with a cough. Indeed, I really fear he will never be able to teach any more; but, as he has richly earned it, I put \$15 in his hands, which will supply him with little comforts a long time. If he does not get better I shall solicit aid for him, so that I may feel sure he will not suffer. *

IMPROVEMENT.

You will want to know if the people are improving, and if those who work in their behalf have good reason to be *hopeful*. I would say, "Yes—everyway." I noticed great improvement in our school the other day, when I went in to give them an "examination." The advanced class read quite well, in the Testament, and seemed to *hold up* their heads and not be *afraid to speak out*. But I was most pleased to see the *little children*, many of whom did not know a letter,

* A later letter from Mr. Williams reports the death of Uncle Cyrus.

when we came, and most of whom could only repeat the alphabet by rote. They have learned many of the beautiful hymns sung in Sunday Schools, at home, and I have never seen a school of white children who sing so sweetly as this school does. The little ones will sway on their seats, and seem to be *carried away* with the music.

We had a very interesting Sabbath, last week. Rev. Mr. French drove down from Beaufort, and spoke to the people. But the interesting part of the exercises was the baptism of seven candidates whom old Smart Campbell, (a freedman) an O. S. Presbyterian, had *classed* and catechised, a long time, and finally brought to me. I have smiled at his desire to see if they knew anything of doctrine, while I have striven to see if they were living the Christian life. Good old Smart is *reliable*. You would have enjoyed the marriage ceremony following. Though Smart Campbell, a Presbyterian minister, nearly 70 years old, has married a great many couples, with his master's consent, he and his wife Venus, when young, "married themselves," according to the usual custom. Smart was desirous of renewing his marriage vows in the presence of a white minister, but tidily, proud, modest old Venus was shy on the subject, and thought she had "marriage enough." But when I urged it for the sake of setting a good example to the young people, she consented and stood up before Mr. French with the man she had chosen 45 years before. It was a pleasing sight and had a good effect.

I always give these couples a bible with their name written in it, and the date of marriage—also the dates of the births of their children, as near as I can get them. (As instructed, I put their name, "from Am. Bible Society, of New York, per Am. Miss. Society." E. S. Williams, Missionary.) I urge upon them the importance of legal marriage—as *right*, and as a benefit to children—and

strive to make the precious book more precious in their eyes, because it gives account of what their children and friends will like to know. They seem to like to have the writing in the bible; and that they love the good book itself with a real love and sincere veneration, no one can doubt who sees how they will crowd the church, more to hear the Bible read than to hear preaching.

The Bible Society is very kind and I think wise, too, to send the Bible to the freedmen through those who, being best acquainted with them, can best judge who will make good use of them.

Just now we have good opportunity to see *thoroughly* the effect of *soldiering* on the freedmen. Some who left here a month ago to join the 2nd Regt. S. C. Vol., cringing, dumpish, slow, are now here as picket guard, and are ready to look you in your face, are wide awake and active. I am *astonished* as I see the change. Col. Montgomery, of the 2nd Regt., was here last week, and gave us an address. It was the address of a Christian warrior, and furnished the people something to think on. He is "the right man in the right place." You'll be glad to know that the hatred and jealousy of the white soldiers towards the colored, is dying away.

MISSOURI.

FROM J. S. RICHARDSON.

St. Louis, April 18, 1863.

Religious exercises in my school-room every evening, seem indispensable. They reach here strangers to each other, the most of them fearful, timid, not knowing whether they are among friends or foes. I try to meet them when they come in, assuring them they are among their friends, they need not fear, they have now but one master, who is in Heaven. The bell rings for meeting, and they are invited into the school-room, to sing, to pray, to weep and to rejoice together, and although strangers before, their hearts are united in one, and they are strangers

no more. It rests them, it relieves them, it encourages them. We have had four meetings the past week. Dr. Nelson talked to them on Sunday evening; it did them good. Two Presbyterian clergymen were with us on Monday evening. They assured the Freedmen that they had prayed for them for years, that they had for years felt bound with them, and now they could heartily rejoice with them. On Thursday evening a Jubilee meeting was held, when each was invited to relate his experience, how they escaped from bondage, &c. The meeting was one of deep interest, although some heart-rending scenes were related.

A pleasing change is taking place among them. They are dressing themselves up, and washing their children. I tell them they must come to school neat and clean. When I first came here, it seemed to me that no one could remain at the Hotel one week and escape sickness, or perhaps death. Thirty or forty were sick, and two or three died almost every day. I now begin to think that these dry bones can live. But it requires hard work, and if ever I worked hard it has been during the past week.

TENNESSEE.

REV. S. G. WRIGHT wrote from Memphis that in the camp near them, they were at present destitute of a school-house. He adds:

"We can teach, however, very much in the cabins or in the open air. I go from tent to tent with the Bible, and read to them, and instruct them. You can hardly imagine how much the people enjoy these visits. Several conversions have occurred, one yesterday, an interesting case. To-day we have had a deeply interesting meeting in observing the Fast day. How your souls would have bounded within you, could you have witnessed the hearty manner in which they unanimously expressed their forgiveness for all the wrongs they have endured from the Government, the nation at large, and from their masters, overseers and all classes who have oppressed them; it was a scene never to be forgotten.

"Be encouraged, the work is moving on; the Lord is moving in the camp."

MISSISSIPPI.

FROM REV. E. R. PIERCE.

Corinth, April 9, 1863.

We have been here just three weeks. We have been teaching nearly two. It is impossible to tell how rapidly these children learn—we are surprised ourselves. We can actually see a difference from day to day. About twelve or fifteen of our day scholars knew their letters, out of 150; there is not a scholar in school, now, but knows them, and more than half are in two letters, and many in three or four. Persons not knowing and seeing for themselves, would scarcely believe the rapid progress made. We find them every hour of daylight, at their books. In visiting camp (our school is about forty rods from camp, in two large square rooms) we cannot enter a cabin or tent, but that we see from one to three with books. I visited a cabin one night about half past nine o'clock, and found a boy studying, with pine chips for a light, and thus he had been for over an hour. Mrs. Pierce and Miss Hinman, who have each taught seven or eight years, say they have never seen greater advancement made, nor one-half such eagerness to learn.

My own time is occupied principally visiting the sick, and conversing with them and the aged, and inquiring, holding meetings, &c. I went to the woods with a contraband, and split out oak slabs for seats for one room, and brought them in on my back; the other was furnished with lumber, by the Superintendent, who, by his untiring perseverance and zeal has made this the most thoroughly systematized, cleanest, and most healthy camp I have ever seen. The night school for adults has about sixty scholars, who work in the day time. We all teach in it. They are making an immense garden, for vegetables for the soldiers.

(Mr. Pierce says they are in need of slates, in order to teach the scholars to write; and they want at Corinth about 300 Testaments.)

TO CONTRIBUTORS.—Contributors will see by a particular notice in another part of this number, that our Treasurer wishes all money letters, and letters relating to goods &c., should be addressed to the Assistant Treasurer, WM. E. WHITING, 61 JOHN ST., NEW YORK, and not to himself.

RECEIPTS

From April 1 to April 30, inclusive.

MAINE.

Bangor. First Cong. Ch. Mon. Con. 29.42, T.	
Crosby 1, by James Allen,	30 42
Blue Hill. Z. Closson	1 00
Litchfield Corner. Mon. Con. Coll., by Rev. D. Thurston,	11 00
Woolwich. I. Thwing,	2 00
Winthrop. Estate of Mrs. Deborah M. Lowell, by Stephen Sewall, Ex.,	150 00

NEW HAMPSHIRE.

Candia. Cong. Ch., by E. Lane, Treas,	8 00
Milford. _____ 50, to const. JOEL BAR-	
KER L. M., Joel Barker 26, by Wilder & Co.,	76 00
Mount Vernon. J. Bruce	1 00
North Branch. Mrs. S. P. Wallace	5 00
Swanzy. Cong. Ch. & Dea. J. D. Ware and H. Williams 1 ea., by Wm. Read,	10 00
Troy. Joseph Jones	5 00

VERMONT.

Castleton. W. C. Guernsey 3, G. Hight 1,	4 00
Charlotte. "A Friend" 10, E. H. Wheeler 5,	
Edgar Meech and Mrs. M. H. Seaton 2 ea., J. McNeal, Mrs. A. Williams, C. Stebbins, L. R. Eaton, M. Prindle, C. M. Seaton, H. H. Newell, H. McNeil, Miss S. A. Williams and H. W. Prindle 1 ea., Others 5.43 to const. EDGAR MEECH, L. M., by C. B. Cook,	34 43
Milton. Miss Polly Tomberson 10, Dr. D. H. Oulton and Nathan Barnell 2 ea., G. Jackson and Rev. G. W. Ranslow 1 ea.,	16 00
Montgomery. T. Samson	4 00
Pittsford. S. Penfield 10, J. W. Duncklee 2, F. A. Hitchcock, J. C. Howe, J. Warner, J. Davidson, H. Parmalee, Mrs. J. Palmer and C. J. Penfield 1 ea., Others 2,	21 00
Post Mills. C. H. M.	25
Saxtons River. E. S. S.	50
St. Albans. Hon. Lawrence Brainerd for Mendi M.,	150 00
Waterbury. Mrs. H. Griswold	1 25
West Randolph. Jona. Jones 5, Mrs. P. Jones 1, Cash 25c, by S. D. Putnam,	6 25

MASSACHUSETTS.

Ashburnham. First Cong. Ch., by Wilder & Co.,	30 00
Bernardston. Freeman Williams	1 00
Danvers. Col. Nathan Tapley 18, Mrs. Moses Putnam and Rufus Putnam 10 ea., Dea. S. P. Fowler, John A. Learoyd, A. P. Learoyd and Mrs. S. H. Putnam 5 ea., Mon. Con. Coll. 4.65, M. C. Adams, W. H. Wolcott, Rev. J. Fletcher, Mrs. C. DuBois and E. Perry 3 ea., J. M. Perry, J. S. Learoyd, N. Hills, M. J. Currier, W. Bradstreet, Mrs. Lydia T. Putnam and Miss L. Tapley 2 ea., Mrs. J. Putnam and Mrs. S. Putnam 1 50 ea., Mrs. M. Currier, Mrs. Mary Hills, Mrs. Eliza Putnam, Mrs. A. Putnam, Mrs. Benj. Perry, H. Perry, R. S. Perkins, A. Patch, Dea. Howe, G. P. Perley, M. Elliot, L. Fish, Mrs. N. W. Fish, S. Wilson Jr. and Mrs. Dea. Fowler 1 ea., Others 14.35, to const. GREENLEAF P. PERLEY, MOSES J. CURRIER, MRS. BETSEY PUTNAM and MRS. HARRIET P. FOWLER L. M.'s	124 00
Fitchburg. C. Wilder, by Rev. E. Davis,	1 00
Great Barrington. G. G.	50
Greenwich. Daniel Parker	3 00
Hanover Four Corners. Robert Sylvester 5, "L. E. W." 5, by Wilder & Co.,	10 00
Harvard. Dea. Reuben Whitcomb, by Mrs. Abby F. Whitcomb,	1000 00
Harwich. First Cong. Ch. M. C. Colls. to const. REV. JOSEPH R. MUNSELL L. M., by Sidney Underwood, Treas.,	30 00
Hopkinton. First Cong. Ch. 21.30 for Home M., Mon. Con. Coll's 40.60, by Wilder & Co.,	61 80
Housatonic. Dea. W.	25
Leicester. Cong. Ch., by Rev. E. Davis,	9 00
Monson. D. Carpenter 3, R. Homer 1,	4 00
Medford. G. S. Wheelwright,	5 00
New Bedford. Mrs. H. Walker,	2 00

Canton. Thomas S. Cocks 3, by J. W. Newell, G. W. Cole 1,	4 00
Chesterfield. Cong. Ch. for <i>Foreign M.</i> , by Rev. H. D. Platt,	6 00
Earlville. First Cong. Ch., by J. Stevens, Treas.,	5 20
Galesburg. I. C. Huntington 2, W. C. Willard 1,	3 00
Hickory Creek. Rev. G. H. S.	25
Hoyleton. Individuals, by Rev. J. S. Davis,	1 25
Jericho. Free Mission Ch. 2.50, James Dow 2.50, by R. B. Johnson,	5 00
Kinmundy. Adna Colburn, Jr.	1 00
Lawn Ridge. Cong. Ch., by E. H. Mann, Cl'k,	13 00
Lisbon. Cong. Ch., by Rev. C. F. Martin,	40 00
Morris. Cong. Ch., for <i>Foreign M.</i> , by Rev. C. F. Martin,	10 00
Newark. Rev. L. Farnham	5 00
Ottawa. Plymouth Ch., by J. G. Nattinger,	15 28
Plainfield. Cong. Ch. 12.50, Others 60c, by I. Hagar,	13 00
Plymouth. Cong. Ch. 8.25, N. F. Burton 6.75, for <i>Mendi M.</i> ,	15 00
Peoria. Cong. Ch., by Moses Pettengill,	21 50
Roseville. H. H. Griffin for <i>Mendi M.</i> ,	20 00
Sparta. Wm. Rosborough 30 to const. MRS. MARY MAHARD ROSBOROUGH L. M., Bryce Crawford 30 to const. MRS. MARION BARR CRAWFORD L. M., Robert Brown, Sen., and Benj. Crawford 5 ea., R. Crawford, J. Craig, S. L. Boyd and R. Mathews 2 ea., C. Miller and R. Rosborough 1 ea.,	80 00
Tiskilwa. Saml. S. Patterson 4 30, Wm. An- thony 1,	5 30
Wheaton. J. N. Nind	1 00
Wyandot. L. M. E.	25

MISSISSIPPI.

Corinth. Wm. Cole of Co. B., 81st O. V. I., by C. Hudson,	1 00
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MISSOURI.

St. Louis. Individuals, by Rev. G. Candee	1 00
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LOUISIANA.

New Orleans. S. Straight to const. REV. ED- WARD L. TAYLOR and REV. L. R. JAYNE, L.M's.,	100 00
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MICHIGAN.

Adrian. Cong. Ch., by J. O. Seely,	7 50
Big Beaver. L. H. Morse,	20 00
Clinton. Cong. Ch. (of which W. Millsbaugh 2), by A. B. Gibson, Treas.,	13 00
Dover. S. D. Douglass of Co. A., 18th Reg. Mich. Inf., by Mrs. M. L. Douglass,	3 00
East Saginaw. Cong. Ch., by J. O. Seely,	5 00
Grass Lake. Cong. Ch., by Robt. Davis,	15 00
Kalamazoo. Cong. Ch., to const. HENRY RAN- DOLPH L. M., by A. B. Gibson, Treas.	30 67
Memphis. Cong. Ch., by A. B. Gibson, Treas.,	4 00
Olivet. Individuals, by Rev. N. J. Morrison,	75
Otsego. Cong. Ch., by J. O. Seely,	2 90
Summit. Cong. Ch., by A. B. Gibson, Treas.,	1 90
Union City. Cong. Ch. 6.2, by I. W. Clark, (\$50 of which was incorrectly ack. in April as from I. W. Clark, also the \$5 from Cong. Ch. should have been Cong. Ch. S. S.)	12 00
Webster. Cong. Ch., by J. O. Seely,	16 18

WISCONSIN.

Beaver Dam. Dea. S. C.	26
Beloit. S. Hinman	1 00
Hartford. "Sarah"	3 00
Kildare. Z. Bisbee 1.50, Others 65c for <i>Foreign M.</i> ,	2 15
Prairie du Chien. Rev. H. W. Cobb 5, Chas. Ray 3, J. Jackson, O. Jackson, R. Betts and S. N. Lester 1 ea., Others 4.35,	16 35
Racine. Welsh Cal. Ch. Coll., by W. W. Vaughn,	24 95
Raymond. G. J.	50

IOWA.

Denmark. Isaac Field	5 00
Willsborough. Rev. D. S.	25
Gaston. Coll. 3.23; I. W. Smith 1, by Rev. O. D. Botsford,	4 23
Grinnell. Rev. H. Hamlin and Rev. L. C. Rouse 3 ea., Mrs. F. Rouse and Mrs. A. J. Hamlin 2 ea., R. Clark 1,	11 00
Pock City. Elias Nicolle	5 00

KANSAS.

Lawrence. Robert Hughes,	5 00
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MINNESOTA.

Clear Water. Mon. Con. Coll. 5, Dea. N. Walker 1.25, Rev. W. Dada and Mrs. M. M. Walker 1 ea., Others 1.75,	10 00
Minneapolis. Pym. Ch. Mon. Con. Coll., by G. Harris, Treas.,	3 50

Quincy. "Mrs. I. E. F."	2 00
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WEST INDIES.

Jamaica. Providence. Rev. J. S. Fisher and Family	16 50
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Collected by Rev. J. G. Brice,
(\$116.45.)

OHIO.

West Union. H. Grimes, J. Hood, J. P. Hood, E. P. Evans and A. J. Evans 1 ea., Others 75c,	5 75
Manchester. Wm. Ellison and Wife 10, Geo. S. Kirkir 10, Jno. Elison 3, Ann Elison, E. Bal- win and J. Parker 2 ea., S. E. Kirker, H. Mar- shall, J. McDermott, J. Mott, W. N. Salsbury, C. M. Keith, J. T. McCutcheon, A. Jones, L. Pierce, Miss D. N. Cunningham, D. D. Cluxton, L. Peyton, Dr. G. W. Martin and Rev. D. Van- dike 1 ea., Others 3.70, bal. to const. GEO. S. KIRKER and REV. DAVID VANDIKE, L. M's.	46 70
Georgetown. Wm. B. Mathews and S. Baird 1 ea.,	2 00
Aberdeen. D. W. Earley Jr.,	1 00
Higginsport. James Hopkins 5, V. Hopkins, P. Ellis, F. King and R. Anderson 1 ea.,	9 00
New Richmond. Thomas Donaldson 5, M. Mc- Murry 1, D. M. P. 25c,	6 25
Cincinnati. Enos Selw 5, Osman Selw, T. M. Skowdon, A. S. Merrill and S. T. Lockwood 3 ea., Geo. Williams, J. Tilney, M. Glenn 2 ea., F. H. Short, Wm. Scott and Mrs. M. Darling 1 ea., Others 4, to const. ENOS SELW L. M.,	30 00
New Burlington. John Grant 5, Maria Compton 2, W. Compton, C. Compton, J. Furnace and Rev. P. Harrison 1 ea., Others 2.50,	13 50

INDIANA.

Winchester. James Clayton	2 00
Farmland. J. S.	25

Received for Freedmen in Slave States.
(\$1.197.03.)

MAINE.

Brewer. Citizens 70, Cong. Ch. Sab. Sch. 31.58, by James Allen,	101 58
Sheepscott Bridge. Amos Flye	5 00

VERMONT.

West Randolph. Mary and Susan E. Albin,	2 00
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MASSACHUSETTS.

Chicopee. L. A. Moody	6 00
Franklin. Ladies, by Rev. S. Hunt a Bbl. of C.	
Holliston. "Mrs. H. W. J."	1 00
New Bedford. Mrs. Benj. Irish, by Mrs. M. A. Walker,	5 00
Northborough. Lyman Association, by Rev. S. S. Ahley,	20 00
South Royalton. Cong. Ch., by Rev. H. T. Cheever,	3 26
Stockbridge. "A Friend" 2, Mrs. S. W. Jones 1.30,	3 30

CONNECTICUT.

Avon. Harry Chidsey, by Rev. E. D. Murphy,	3 00
Greenville. Cong. Sab. Sch., by F. W. Carey,	21 53
Hamburg. S. L. Hyde	2 00
Hebron. Joseph White	1 75
New Haven. One Bbl. C., by Rev. R. Tyler,	
Putnam. Cong. Ch., by Rev. S. J. Tillotson,	8 00
Salsbury. "A. F. R. B."	5 00
South Britain. "A Friend"	5 00
Stratford. S. Whiting	1 00

NEW YORK.

Cedarville. Estate of Joseph Alexander, deceased, by E. Jane and Olive E. Alexander,	100 00
Ellington. Cong. Ch. (bal.) to const. REV. W. I. HUNT L. M.,	25 94
Freetown. "Freedman's Relief Ass'n," a Bbl. of C., by W. Swetland, Sec.	
Greenville. "Friends"	3 00
Hannibal. S. W. Brewster	25 00
Ithaca. Mrs. Tabor and B. S. Halsey 1 ea.,	2 00
Little York. Individuals by W. Blashfield,	1 00
Stockholm. Hiram Hulburd	55 00
Syracuse. Mrs. C. C. Clarke	1 00
Westbury. Colored Men, by J. H. Cocks,	5 00
West Plattsburgh. Rev. J. T. Addoms and Mrs. Harriet Addoms 2.50 ea.,	5 00
Williamsburgh. Lieut. G. H. Smith 1, Others 40c by Mrs. M. A. Crandall,	1 40

PENNSYLVANIA

Clark. Estate of Miss Isabella Beaty, by Samuel Webster, Ex. 20, and Miss Margaret J. Beaty 5,	25 00
Brownsville. James Slocum 1.75, Others 75, by Rev. J. McFarland,	2 50
New Galilee. "A Friend"	1 46
Russellville. Hugh Jackson and Stephen Butcher	3 00
Uniontown. M. Hopwood and Monroe Hopwood 1 ea., by Rev. J. McFarland,	2 00
Van Buren. Oliver Cozad by Rev. J. McFarland,	2 00

MARYLAND.

Baltimore. Martin Hawley	100 00
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VIRGINIA

Fortress Monroe, Hampton. Children of the Freedmen, 50 for the support of their school, and Sab. Sch. Coll. 4, by C. P. Day; School Children 18.47, by I. N. Bebout, Freedmen, Coll. on Fast Day 6.80, by P. Little,	79 27
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TENNESSEE.

Memphis. Individuals, by Rev. S. G. Wright	52 00
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OHIO.

Austinburgh. H. Ryder by M. W. Puls	2 00
Brighton. Cong. Ch. S. S. Coll., by H. S. Bennett,	2 50
Cleveland. J. E. Ingersoll 10, Brewster Pelton 10,	20 00
Clintonville. John Smith	10 00
Loydsville. Wm. Lee and Jos. Mead 5 ea., Jno. Mitchner 2, J. Ely, J. Eliot, W. Hogue, G. S. Dillon and E. Fawcett 1 ea.,	17 00
Martinsburgh. Friends 20, by Rev. Wm. J. Trimble, R. Welsh, N. Welsh, M. E. Welsh, E. P. Welsh and Maggie Welsh 1 ea.,	25 00
Shaler's Mills. A. H. Royce	10 00
Spring Mountain. Samuel Anderson	1 00

INDIANA

Cynthiana. Rev. Levin Wilson 10, bal. to const. JAMES CURRY WILSON, L. M. James Wilson 2, L. E. W. 30c,	22 30
Lafayette. S. Falley	1 00
Owensville. C. Knowles, D. Smith and J. Emerson 1 ea., J. S. 50c, by Rev. L. Wilson,	3 50

ILLINOIS.

Brush Point. Coll. by Rev. G. S. Young,	1 25
Lawn Ridge. W. T. Smith	2 00
Morton. W. B. Roberts 1.50, D. P. Roberts and J. M. Roberts 1 ea., Others 1.05,	4 55
Newark. Mrs. E. J. Farnham	5 00
Roseville. Mon. Con. Coll., by John A. Gordon,	15 00

MICHIGAN.

Burton. Individuals, by E. Galpin,	4 50
Galesburg. First Cong. Ch. 16, REV. EDMUND GALE 10, bal. to const. himself L. M., by P. W. Whitford,	26 00
Genesee. First Cong. Ch. 5.33 and S. S. Coll. 1.17, by E. Galpin,	6 50
Olivet. Cong. Ch., by Rev. N. J. Morrison,	4 50
Wayne. Mrs. L. J. Pease	1 00

IOWA.

Denmark. Isaac Field	5 00
Quasqueton. R. M. Adams, by Rev. G. Gemmel,	7 00

MINNESOTA.

Austin. S. Cook, Mrs. M. A. Hunt and L. Hunt 1 ea., Others 2,	5 00
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OREGON.

Portland. Mrs. H. W. Williams	7 50
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WEST INDIES.

Jamaica. Eliot Coll., by Rev. L. Thompson,	12 00
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Collected by Rev. J. P. Bardwell.

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